THE WISDOM OF THE CHINESE: THEIR PHILOSOPHY IN SAYINGS AND PROVERBS

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649082568

The wisdom of the Chinese: their philosophy in sayings and proverbs by Brian Brown

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd. Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

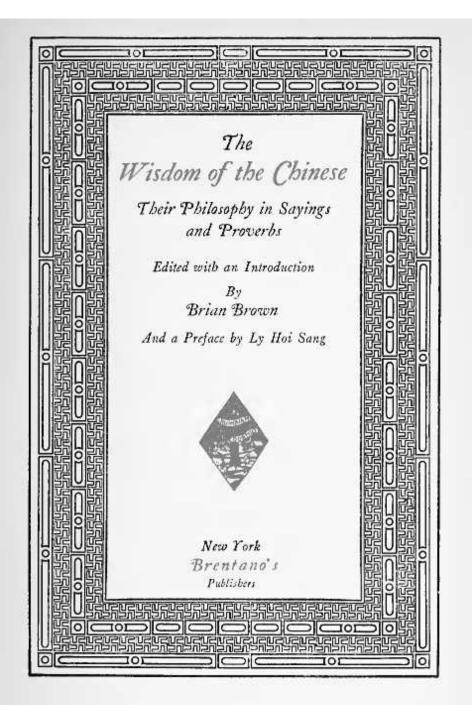
BRIAN BROWN

THE WISDOM OF THE CHINESE: THEIR PHILOSOPHY IN SAYINGS AND PROVERBS

Trieste



CONFUCIUS



ILLUSTRATIONS

co	NFUCI	US	•	•	•	٠	۲	۲	٠	•	•			1	•	• •	Fro	ntis	piece
																			CING
A	CHILD	W	OR	SH	IP	PI	٩G	Т	HE	S	AC	Œ			3	•	•	•	62
LA	o tzŭ	•	•		1		8		•	ii M			•		(N) (1	•	•		86

•

. (#1.

PREFACE

WE say, in China: "Confucius! Confucius! How great Confucius! Before Confucius there never was a Confucius. Since Confucius there never has been a Confucius. How great is Confucius!"

In the Western world someone has said: "Confucius invented wisdom," and when you find sayings of his like this one — "When you know a thing, to hold that you know it, and when you do not, to admit the fact, — this is knowledge," you are willing to allow him the title.

Confucius and his greatest follower Mencius were reformers in the true sense of the word. Their whole aim was to construct personal character, and they demanded that the moral and spiritual nature should be substituted for the might of the strong.

No rank was too high, no class too humble, to be taught this universal principle; and with no other personal authority than their own honest conviction, these men went forth to demand of kings and peoples the square acceptance of its claims.

PREFACE

When Confucius was thirty-three years of age he visited Lao Tzŭ, who was then eightyseven; and it is recorded that the great founder of Taoism was not much impressed by the younger man.

Lao Tzŭ was a mystic; his Wu Wei means "do nothing," the supposed meaning of which is: get in harmony with the great Spirit of things and you will be unconsciously impelled to right action — in other words, do nothing with selfwill. Confucius, on the other hand, was a practical man, a teacher of ethics, who thought by self-conscious direction one could arrive at proper action. To Lao Tzŭ, Confucius seemed a materialist, so it is not strange that the young man did not impress the older one.

Both these great men, though they differ in method, are the substance of the Chinese consciousness, the race-mold or type; they have left their mark upon their people. They were illumined men, lighted with the spirit to see and do right. They had the power to make clear the path for others; they went about introducing the noble thoughts that lead to the higher life, and they inspired true confidence by practicing what they preached.

Both sages inspired great followers; the great exponent of Confucius was Mencius, who proved